

# CATHOLIC *Interracialist*



**WITHOUT INTERRACIAL JUSTICE SOCIAL JUSTICE WILL FAIL**

Vol. 12—No. 8

Chicago, Illinois, April, 1953

66

10 Cents

## Views of the Month

### Larson Bill Would Cripple Housing Program

CHICAGO, ILL.—The Commissioners of the Chicago Housing Authority have sent to Senator Arthur E. Larson, Chairman of the Efficiency and Economy Committee of the Illinois General Assembly, a letter voicing their objections to Senate Bill No. 150 which would amend the State Housing Authorities Act. Hearings on the bill before the Efficiency and Economy Committee are scheduled for next Tuesday afternoon, March 17th.

The letter, signed by Wayne McMillen, Chairman of the Housing Authority, stated that the proposed amendments would, if enacted, "impair if not block" any future programming of public low-rent housing in Chicago and other Illinois cities.

Chief reasons given were that the "local option" type of approval of a proposed housing development required in S.B. 150 "would make impossible the long-range planning of a low-rent housing program on an over-all basis to meet the needs of low-income families throughout the city"—a "crippling handicap in Chicago, where numerous major public improvements such as superhighways are underway or under consideration and require the relocation of a very large number of families." And that the requirement of local government approval of advance detailed statements and budgeting for future housing developments before any funds could be spent on such programming is "administratively inoperable."

### Racial Injustice Challenge, Say Students

CHICAGO, ILL.—"A challenge to Christian students: Racial Injustice," was the subject of discussion over station WHFC on March 8. The broadcast sponsored by the Catholic Interracial Council of Chicago featured students from leading Catholic Universities in and around Chicago.

Participants in the March 8th radio discussion included: Lydia Armstrong, St. Xavier's College; Dolores Zilvitis, Rosary College, River Forest, Illinois; Diane Vainowski, Mundelein College for Women; Virginia Dietmeyer, DePaul University, and Marty Nauer, Fournier Institute, Lemont, Illinois.

### Grand Jury Investigates

MIAMI, FLA.—A Federal grand jury is investigating acts of violence which have occurred in the central part of the state. Incidents being investigated include beatings of both whites and Negroes, deaths from violence and dynamiting of a store, as well as Ku Klux Klan activities in Orlando, Apopka and Winter Garden.

### Faculty Dismissals

DEMAREST, GA.—Rev. Charles O. Erickson, Chaplain, and Richard Drake, history instructor, have been dismissed from the faculty of Piedmont. Twenty-three faculty members and administrative officials have now either resigned or been dismissed, in disagreement with the administration's acceptance of a grant of \$500 a month from the Texas Educational Association. The Association, financed by George Armstrong, has offered grants to colleges which "uphold white supremacy."

### Conviction Voided

RALEIGH, N. C.—Mark Ingram, convicted of assault "by lewd" in his third trial, at Yanceyville, has now won his freedom. The North Carolina Supreme Court unanimously reversed the conviction and declared the South Carolina law under which he was convicted "too vague to be valid."

### "Home Rule" Bill

WASHINGTON, D. C.—Sen. Case, South Dakota, has introduced a measure which would provide "home rule" for the people of the District of Columbia. A similar bill passed the Senate last year. Opponents of the bill are concerned with the proportion of Negroes, approximately 33 per cent in Washington, and also favor continued segregation in our nation's capital.

### Report on Discrimination

WASHINGTON, D. C.—Despite increased employment since World War II there has been no appreciable lessening of occupational discrimination against Negroes, according to a civil rights survey for 1952 by the Race Relations Office of the Social Action Department, National Catholic Welfare Conference.

The survey said that economic and social gains were achieved during the war but in the post-war period "Negroes continue to be the last hired and the first fired."

### Appeal Restaurant Case Ruling

WASHINGTON, D. C.—The District of Columbia has filed a petition in the U. S. Supreme Court for review of the decision of the U. S. Court of Appeals which held that restaurants in the city could legally refuse service to Negroes.

### Jobs for Negroes

NEW YORK CITY.—The Urban League commended an agreement between seven breweries and the C.I.O. Brewery Workers Union to place a minimum of 100 Negroes in "seasonal permanent" jobs in the industry. It was not until 1952 that Negro job applicants were processed through the hiring hall and before 1950 no Negroes had been employed in production or delivery jobs in the industry.

## 'Take Your Rights for Granted' Japanese Tells Negroes

By James Kulp

ST. LOUIS, Mo. — (Special) — "A dog used to being kicked walks down the street in such a manner that makes most people want to kick him again, because his very attitude invites it. This," said Dr. S. I. Hayakawa, author, University of Chicago lecturer, and editor of the General Semantics Review, "is what is called a self-fulfilling prophecy."

Dr. Hayakawa spoke at the 34th annual dinner meeting of the Urban League of St. Louis on: "Psychological Aspects of Being a Negro."

Dr. Hayakawa didn't apologize for his subject because, he said, though he isn't a Negro he is a member of a minority group and has in his time suffered many social rebuffs. He based

his talk on semantics, which he defined as "the study of how we form our own attitudes and how these attitudes help create the world we live in." He said that because of the changing times more and more people are coming into contact with Negroes and as a result prejudiced people are on the defensive. Actually they're apologetic about being prejudiced. This, he said, has given the Negro a tremendous power which he can use rightly or wrongly. It is in his hands to "self-fulfill" the prophecy he chooses for himself.

"THE NEGRO TODAY," Dr. Hayakawa asserted, "can set the tone of any business or social meeting he attends, simply by his attitude. If he acts obsequiously, he'll probably be treated so. If he acts nervous and self-conscious, he'll make everybody else nervous and self-conscious. If he comes expecting to be stepped on, he'll most likely find a good many whites who will obligingly step on him. A bio-chemist who goes to a meeting of bio-chemists will be treated as a bio-chemist, but if he goes as a Negro bio-chemist, he'll be treated as a Negro bio-chemist, and always because of the clues he unconsciously gives."

DR. HAYAKAWA TOLD his audience that they must for (Continued on Page 6)

### Betty Schneider Speaks in Kansas City



William Gremley of the Mayor's Commission on Human Relations in Kansas City points out item to Betty Schneider, head of Friendship Houses in the United States, after Betty's talk to group in Kansas City.

## U.S.F.H. Head Views West and Southwest

By Betty Schneider

THE HUGE CONTINENTAL BUS COMPANY sign in the dingy little bus-stop cafe in Louisiana read *Life is Worth Living in America*. "Reassuring," I thought, as I sat at the lunch counter, peering off its corner through a door which opened into the Negro waiting room. Negroes were standing in the little dirty unlit room, eating sandwiches which were handed to them through the door by the waitress. I couldn't help wondering whether they appreciated the optimistic note. The food was being prepared for all of us by Negroes. Yet, I knew no Negro dared come to share our "worthwhile" life at the lunch counter.

The sign kept recurring in my travels. It kept striking me in half-humorous, mildly irritating way. I found myself using the "Life is worth-living" thought as a sort of frame on which to weave strands of ideas and patterns in American cities, the twenty or more cities I hit on the northern route to Friendship House in Portland, and the southern route back. (You can get a lot of places on a round trip fare to the West Coast.)

A hurried trip is hardly an opportunity to gain a well-rounded view of race relations. Ideas I gained, however, fit into the mosaic of American life—worth-living, certainly—but often in a very different way for the white person and those we have made by our actions, second-class citizens.

St. Paul, Minn.

HAD I BEGUN MY TRIP in the deep south, where roots of prejudice are deepest, where the pattern of segregation is by law as well as custom, I might have developed a more logical report. But I didn't. I started with St. Paul, Minnesota, a pleasant home-loving city, which shares with the rest of northern cities, housing problems for the poor and particularly minority groups. Fears of loss of property values, and of changing neighborhoods interplay in the broad picture of the city's life.

tians would disagree with them.

North Dakota and Montana

FAR FROM THE TEEMING overcrowdedness of a Harlem or a Chicago South Side are a Bismarck, North Dakota, or a Miles City, Montana. Here I might have hoped to find, as some citizens solidly assured me, no problems. There is still a large job of integrating an Indian minority into the lives of these communities, however. Three of the better hotels in Bismarck state they will not serve Negroes. A Negro cannot get a haircut in barbershops in Miles City, and a Montana state law denies a citizen the right to marry the person of his choice, should the parties be of different races.

Washington

SPOKANE AND SEATTLE seem to be facing up to the task of adjustment, what with the thousands of people, many of them non-white, who have moved into their cities since World War II. An FEPC law is in effect, and there is hope in the task of making it work fully. Housing is still a number one problem, and one of the pointed areas for improvement is in the assurance of full participation in (Continued on Page 4)

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## CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

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## We Can't Understand---But We Can Help

**M**URAKAWA'S ADVICE TO NEGROES (published elsewhere in this paper) to adopt a self-confident attitude as a remedy for discrimination has some truth in it. But does this Japanese gentleman understand the genuine situation of Negroes in this country? He has experienced discrimination but does he feel the weight passed down from three centuries of oppressed ancestors? Probably every Negro has to bear at some time the cross put on him by his white brothers. How he bears it is his own secret, known only to God. As Claude McKay says, "Only a thorn-crowned Negro and no white can penetrate into the Negro's ken."

A lecturer from Friendship House was asked, "How do Negroes feel about segregation?" The answer given was, "How would you feel?" A Negro objected to this answer after the lecture. He said, "No one can understand until he has gone through it himself. When I saw the wounded coming back from the front lines I thought I knew how they felt. But when I got it myself I knew I had been wrong."

**I**GNORING JIM CROW IN THE SOUTH was practiced successfully by a Negro composer of our acquaintance. He was born and raised in Ohio in an unsegregated situation. As his wife told us, "My husband gets very hungry after a performance. So he went out looking for a restaurant. He was very well dressed, wearing gloves and carrying a cane. I was brought up in Charleston, S. C., and I was scared stiff and praying hard that nothing would happen to him. Pretty soon he came back and said he found a nice place to eat and we should all come back with him. We did and everybody treated us fine. The only big trouble we had on the trip was getting arrested for playing cards in our own private car on a siding. But I'm never going South again. I'm afraid something will happen to him." The fact that this composer was a big man and carried a cane might have helped discourage mistreatment also. And he was not putting up a front. He merely did not realize the taboos he was breaking. Many Negro GI's from the North got into great difficulties in Southern towns because they didn't step off the sidewalk when a white person passed or for some other custom which was unknown to them. Many stayed in camp rather than take a chance of such difficulties.

**E**VEN OUR BOASTS SHOW THE REAL DANGER. We are pleased that there were no lynchings last year. What would we think if a man came up to us all smiles and said, "I didn't kill a single person all last year"? We might look at him quizzically and answer tactfully, getting away as soon as possible. We would hardly be sincere in patting him on the back and saying, "That's wonderful!" But this is the first year since 1882, when lynching records were started, that no Negroes were lynched.

**M**URAKAWA IS RIGHT in urging Negroes to train themselves for better jobs and persist in their efforts to improve their lot. Fair employment laws now cover a third of the people of the nation. Poll tax restrictions may soon be taken off would-be voters in the South. If Negroes take advantage of their right to vote it will help a great deal.

As for the rest of us, we may not understand how the Negro feels carrying this cross of unjust discrimination. But we can avoid adding to that load by treating him as a brother in Christ. We can help lighten it as Simon the Cyrenean helped our Lord. We can comfort him a little as St. Veronica offered her towel to Christ. Every good turn we do for a Negro we do for Christ.

## Our Purpose

**T**HE PURPOSE of the Catholic Interracialist is

**A.** TO REAFFIRM both the human dignity and rights of all men and the profound unity among all men established by our common Creator and Savior and our common Brother.

**B.** TO HELP Friendship House's practical effort to bring the spirit of Christ's justice and love to bear on the attitudes, laws, customs, and institutions of our time inasmuch as they have been corrupted by racial prejudice and hatred and discrimination, and the lives of men and women, Negro and white, have for that reason been degraded.

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## Their Letters Promote Justice

**L**ETTER-WRITING TO BRING THE WORLD to a Christian way of life is in the oldest Christian tradition. The Apostles wrote letters. Almost everyone can engage in this work.

Persistence and faith are necessary to keep up writing in spite of the lack of visible success. A group of laymen in Atlanta, Georgia, succeeded in almost eliminating anti-Catholic letters to the press by a patient, clear answer to each one they saw. They had to write a hundred letters to one man. But he changed his opinion of the Church and openly admitted it.

St. Peter Claver Center volunteers in Washington, D.C.,

continually write letters to the papers answering unChristian opinions on race relations.

Sacrifices sometimes have to be made to prove the seriousness of your objection to certain practices. One of the writers of the letters below may have to stop patronizing Marshall Field and Co. in Chicago because it refuses to hire Negroes. Mr. Dichtel chose to forego the advantages offered to him and his family by membership in the Moose because he disagreed with their unjust discrimination against Negroes. These sacrifices can be very pleasing to God if done because the writer loves his neighbor for the love of God.

## Objects to Moose "Caucasian" Requirement

Mr. William Burke  
 Loyal Order of Moose  
 Gary Lodge No. 783  
 7th and Adams  
 Gary, Indiana

Dear Mr. Burke:

At the time I was offered preliminary application for membership in the Loyal Order of Moose I was told the benefits but I neglected to ask about the requirements.

When I received the formal application and health statement authorized by the Laws of the Order, I was surprised at the requirement that members be of the Caucasian race. (It reads, "I, being of sound body and mind, a believer in a Supreme Being, and a member of the Caucasian (white) race, and not married to one of other than the Caucasian race, here-with present myself" etc.)

Although that requirement does not prevent my becoming a member, it does so to many of my fellowmen, all of whom are equal in the eyes of our common Creator. The requirement is not in the spirit of our Decla-

ration of Independence which holds that all men are created equal and that they are endowed with the alienable rights to life, liberty, and the pursuit of happiness.

I do believe in the equality of all men in the sight of God and I do believe that equality is defended by the Constitution of our country. Further, although I acknowledge that any organization has certain rights to set qualifications for membership, I do believe that when any such organization makes race a qualification it is acting unjustly and contrary to the spirit of brotherhood.

Therefore, if I joined any such organization I feel that I would deliberately violate my religious and political beliefs. Because I do not choose to do so I ask that my preliminary application for membership be withdrawn and that, if possible, the fee sent therewith be sent to Father Flanagan's Boys' Town in Nebraska.

Sincerely yours,  
 V. F. Dichtel

## Against Chicago Marshall Field and Co. Refusal to Hire Negroes

Dear Editor:

The reprinted front-page article from WORK in the February issue prompted me to write the following letter to Hughston McBain, Marshall Field and Co., 25 E. Washington St., Chicago, Ill.:

"My wife and I are seriously concerned with the discriminatory employment practices of Marshall Field and Co.

"We find it difficult to understand why Marshall Field and Co. refuses to hire Negroes. This practice, in our opinion, is a very poor business practice. It will remain a thorn in the side until it is removed.

"We wonder how a discriminatory employment practice can be justified or even rationally explained. Certainly no intelligent, rational human being would seriously attempt to justify a practice of this kind.

"There are reputable business concerns along State Street that do hire Negroes on the basis of ability. Carson Pirie Scott and Co., the Fair, Goldblatt Brothers, etc., employ Negroes as office clerks, sales clerks, secretaries to their credit.

"We believe that Marshall Field and Co. is doing itself considerable harm by stubbornly clinging to discriminatory employment practices. Those seeking employment should be employed, regardless of color or creed.

"An employment practice based upon racial discrimination

is morally and ethically repugnant and should be remedied at the earliest opportunity. We urge Marshall Field and Co. to remedy this practice and hire individuals on the basis of ability, rather than reject them because of color."

I am certain that if enough individuals wrote letters deplored Field's discriminatory employment practices something would surely be done about it. All it takes is a prayer, a few minutes of your time, pen, paper, envelop, and a three-cent stamp. If you feel the urge to write, don't put it off, do it right now!

Joseph A. Prachar

Marshall Field's Vice President  
 Replies

Dear Mr. Prachar:

Mr. McBain has asked me to reply to your recent letter on the subject of our employment policies. Thank you so much for writing to us.

We try always, and to the best of our ability, to judge what our customers do or do not expect of us. While some of our customers hold your views on this problem, we know others have a different attitude.

We are constantly studying questions like this, and we feel that we must always do what in our judgment is best for this business.

You should know further that Marshall Field and Company as a corporation has always made fitness for a job rather than race or religion the primary

THE LORD OVERALL  
 SHALL BE  
 JE  
 K  
 EARTH



## Orphans Say 'Love Me'

Love me.  
 Drain soulcalice.  
 Love me.  
 Pull out soulsword.  
 Love me.  
 Take down from soulcross.

Love me.  
 Pour oil into soulwound.  
 Love me.  
 Wipe blood from soulbrow.  
 Love me.  
 Give drink to soulthirst.

Love me.  
 Strew palms in soulpath.  
 Love me.  
 Shelter in soulstable.  
 Love me.  
 Roll stone away from soulomb.  
 Love me.  
 Share soulascent.

—Brownrobe

consideration in selecting employees. We have in various divisions of the business somewhere between 400 and 500 Negro employees, many of them have been with us for 25 years or more.

We appreciate your interest and hope to continue to merit your patronage.

Lawrence B. Sizer  
 (Vice President,  
 Director of Public  
 Relations)

Negro Employees Not in Chicago  
 But in South

Dear Mr. Sizer:

Your reply is appreciated. It does throw a little light upon the hiring policies of Marshall Field and Company.

I grant you that many customers do appreciate the discriminating taste of Marshall Field's employment practices. However, there are many customers who do not.

Do you mean that Marshall Field and Co. is obligated to perpetuate a discriminatory employment policy just because this policy has the customers' stamp of approval? Must Marshall Field and Co. perpetuate an immoral and unethical employment policy on this basis?

Is Marshall Field and Co. going to perpetuate a social evil simply because it is recognized by them as a sound business practice?

It is encouraging to note that this question is being "constantly" studied. It is hoped (Continued on Next Page)

## Eleven Homeless Nuns and The Race Problem

By Father John A. McShane, S.S.J.

**I ASK ALL READERS of The Catholic Interracialist for prayers, and not only I, but eleven Presentation Sisters, the faculty of St. Lucy's combination elementary and high school here in Houma, Louisiana, ask your prayers.**

The more you pray for us, the more grateful we will be, and the more certain that our grave and critical problem will be solved, and in time, in God's time. God's will be done!

You, who know that nothing worth doing (or being) was ever accomplished without great prayer, will instantly divine how much we, the Sisters, the children and I have been praying in this emergency. You understand, who know what daily miracles are wrought in, for, and by the Church through prayer from the first moment you awaken each new, fresh morning.

### Convent-Waves' Barracks

**IT WAS GOD'S ANSWER to prayer, through quite unexpected instrumentalities, that brought the first five of these eleven Presentation Sisters to us in August, 1949. Even then they did not have any convent—as you and I generally think of a convent—to come to. In their love of God and His least brethren, the Sisters took up their abode in a dilapidated and abandoned Waves' barracks located on a chilly and dreary former World War II Naval Air Base remote from virtually everyone and everything, and four miles from St. Lucy's School here in Houma.**

Nothing could have been more cheerless and inconvenient a convent. But these Marys, remembering another Mary and a certain stable in Bethlehem, thanked and praised God for any sort of roof over their heads. Every school day since, they have made the trip to and from Houma. Their number grew to eleven, as enrollments quadrupled. An overwhelming majority of the Negro children they teach were and are Protestants, but the Sisters have brought about the conversion of some 175 in four years! The Holy Ghost was, and is, with them.

**HOW HAPPY THE SISTERS would have been to have kept on living in that leaky and rickety old barracks on an empty expanse of flatland at sea level, hearing at nights the screaming Gulf winds. For their only thought was and is "Souls! Souls! Souls!"**

But within the past year we were notified that the abandoned

### Letter to Marshall Field and Co.

(Continued from Page 2) that this constant study produces a tangible answer to this question in the not too distant future.

Marshall Field and Co. may, as you say, employ "between 400 and 500 Negroes in various divisions of the business." The fact remains, however, that not one of these Negroes is at present employed at the Chicago store. It is also a fact that these 400 or 500 Negroes are employed only at the Southern mill and at the Seattle, Washington, store.

These facts reveal that the Chicago store does have a discriminatory hiring policy. Individuals seeking employment at the Chicago store are obviously rejected on the basis of color.

naval air base was to be reactivated, and that the old barracks, their convent, would have to be razed. We were given notice that the Sisters would have to vacate before July 1, 1953. We said "God's Will." We figured that the Sisters would be able to teach for the rest of the school term, and that somehow we would be able to build some sort of real convent for them to occupy this coming September for the beginning of the next school year.

**AND THEN, IN MID-JANUARY,** came a sudden and utterly unexpected blow. The authorities served notice that the re-activation of the air base was being set ahead, and that the Sisters would have to get out by February 1.

Immediately, we tried hard to find living quarters for the Sisters, pending the time we could get funds from somewhere—we were not certain where, to build the long-needed convent. But even temporary living quarters were not to be had. There is a housing shortage here. Yes, there has been no home available in Houma for holy nuns, for consecrated lives. "No room in the inn"—the old story all over again.

This was a hard irony indeed, something I had never come across in my life as a priest, even here in the South.

**SO WHAT DID THE SISTERS DO?** They are for the time living in the school, sleeping and cooking in the classrooms in which they teach and in the principal's office, and in a little alcove above the stage of our small auditorium.

But we can't lose those eleven Sisters and close up our school! And with God's help, we are not going to do so!

We have prayed, we have offered up Mass, we have made novenas that from somewhere He will send us benefactors, that somewhere heart will speak to heart, for in Him we are all one, and our dire problem is not for us to bear alone. We have laid it in His Sacred Heart, and it has come to us that we should write this letter.

**WE ARE BLAMING NO ONE** for our plight. Most white Southerners "know not what they do" in their lack of real generosity towards their darker skinned brothers and sisters in Christ. Priests, who bring the Sacraments to Negroes, and Sisters who love and teach Negro children are segregated with them, with those whose care God has given them. This in itself does not bother the priest or the

Sisters. It is good and proper that we share their lot. It could not and should not be otherwise.

God has looked out for us and our work and will continue to. Priest and Sisters who are bringing not only elementary but secondary and even university education to Negroes in the South are not overly popular with those—Catholics among them, God forgive them—who express the fear that we are "adversely disturbing the economy of the South." For if we offer high school education to Negroes, won't we "spoil" them; won't we be robbing the cotton, tobacco and sugar growers and processors of field and mill hands?

**OUR ST. LUCY'S PARISH SCHOOL** here in Houma is a combination elementary and high school. It is our conviction that a Negro child, the same as a white child, needs as full a Christian education as possible. As a priest who has labored long in the Negro apostolate, I'm certain that Jimcrownism and all its spawn of cruel injustices is perpetuated through an insufficiency of Catholic Christian education for both races, and because of an inequality of educational opportunity as between two races.

Our eleven Presentation Sisters here in Houma, and our school here, are engaged in a struggle to not only convert and baptize Negroes, but to make them integral Catholics. Unless we can sufficiently educate Negro children, how can we qualify them to study for the priesthood or Sisterhood? The more Negro priests and nuns, the more will their race command a greater dignity among the general public. the more Negroes there will be in the universal Church embracing peoples of all nations and all races and in which only spiritual worth and not the color of one's skin, matters, "per omnia saecula saeculorum."

**YES, WE SEEK SOULS,** souls and ever more souls for Christ. To educate our 489 Negro children, to bring them a schooling integrated with at least a minimum of conveniences, for eleven presently homeless Presentation Sisters.

**SIX YEARS AGO,** there scarcely were any Negro Catholics in Houma. I was then pastor of St. Luke's Church in Thibodaux. My parishioners there were all Negroes, and I said two Masses for them every Sunday, then drove 32 miles to Houma to say a third Mass in a room in a public school for a comparative handful of Negroes.

God has been good to us. We built a small white, cement block church in 1948 and the next year the school. But where were we to get teaching Sisters? I need not tell you there is a great demand for them everywhere. I tried in many places. Then I remembered that when I was a Seminarian in our Josephite minor seminary in Newburgh, New York, that I had come to know the Reverend Mother in charge of the Motherhouse there of the Presentation Sisters. I went to her, pleaded with her in behalf of Negro children. She sent us the Sisters—even into a leaky, windswept abandoned barracks.

Such is our little history. And now we come to you for your prayers and your material help, knowing Almighty God will direct you. It is written "As long as ye did it to these, my least brethren, ye did it to Me."

Lawrence B. Sizer

Joseph A. Prachar

Dear Mr. Prachar:

I appreciate having your letter in reply to my comments on our employment policy. Rest assured that we are not unaware of this problem, and that we value your viewpoint about it.

Lawrence B. Sizer

## First in County's History

### Jersey City Mother-Daughter Team Hailed by Medical Journal

Reprinted from Jersey Journal

The medical profession's first mother and daughter team in Hudson County, Dr. Lena Edwards and one of her six children, Dr. Marie Metoyer, has been hailed in the Hudson County Medical Society's monthly journal.

The society's membership has included several father-son combinations, but Dr. Edwards and her daughter are regarded as an outstanding first.

A practicing physician in Jersey City, the past 28 years, Dr. Edwards specializes in obstetrics and gynecology. Dr. Metoyer, who has offices with her mother at 360 Pacific Ave., is a general practitioner, treating the ailments of women and children.

Many "Grandchildren"

With two grandchildren of her

own, Dr. Edwards has numerous other "grandchildren," as she thinks of them, in the babies she has delivered of mothers she also brought into the world. She feels 4,000 is a conservative estimate of the number of births at which she has assisted in 28 years.

Dr. Edwards was born in Washington, D.C., where she obtained her medical degree at Howard University Medical School in 1924. Her father, a dentist, taught oral surgery at the university 25 years.

After interning at Freedmen's Hospital in Washington, Dr. Edwards settled in Jersey City and began her practice at the same address where she and her daughter now have offices. She joined the staff of the Margaret Hague Maternity Hospital when the institution opened its doors in 1931, and she served a residency there in 1945 and 1946.

#### On Surgical Staff

In 1946, Dr. Edwards became a member of the surgical staff at the Jersey City Medical Center. She applied for boards of specialization in obstetrics and gynecology in 1948 and, two years later, she was named assistant attending surgeon in gynecology at the Medical Center.

Married to Dr. Keith Madison, Dr. Edwards raised a family of six children while pursuing her medical career.

In addition to Dr. Metoyer, who is 27, the family includes Edward Keith Madison, 26, now in his second year at Howard University Medical School, where his mother matriculated; Genevieve, 22, who received a master's degree in psychiatric sociology last June at Boston University; Thomas, 19, studying architecture at Catholic University, and John, 14, and Paul, 13, students at Don Bosco High School, Ramsey.

Dr. Edwards is a diplomate of the Boards of Obstetrics and Gynecology. She also holds membership in the Third Order of St. Francis and in national, American, state and county medical societies.

#### Changed Careers

Her daughter, Dr. Metoyer, almost became an educator instead of a physician. She spent three years at the Fordham University School of Education on a scholarship, after graduating with honors from All Saints Parochial School and St. Michael's High School in Jersey City.

After obtaining her bachelor of science degree, *summa cum laude*, in 1945, Dr. Metoyer decided upon a career in medicine and enrolled at the Cornell University Medical College, where she received her medical degree in 1951. She has since become a diplomate of the National Board of Medical Examiners.

Dr. Metoyer was married in 1946 to Victor Metoyer, a member of a New York firm of architects, and they have two children, Victor, 5, and Stephen, 3.

Following the completion of her medical studies, she spent a year interning at Newark City Hospital and another three months in postgraduate training at the Margaret Hague Maternity, where she is a member of the courtesy staff. Last November, she joined her mother in the ranks of members of the Hudson County Medical Society.

## SURELY THESE NEGRO CHILDREN

are among His least brethren, and they will be your witnesses on that most important of all days for all of us, The Last Day. And so will the Presentation Sisters.

In Christ's dear name, mail me a gift to them-in-Him. Send a check or money order made out to St. Lucy's Convent Fund, or any cash, to me, Father John A. McShane, S.S.J., Pastor, St. Lucy's Church, P. O. Box 484, Houma, Louisiana. We need, all told, \$20,000. Pray we will get it! If things are too hard for you, and you can't send anything, don't fail to pray for us, and to get everyone you know to pray for us.

For whatever you do, I can assure you of the Sisters' grateful prayers, the children's, and mine for as long as I live.

You are not reading of our plight by chance, but because Our Lord in answer to prayer prompted me to write this article and bring it to your attention. There is no such thing as chance. Everything that happens, including the extent to which you help us in our hour of need, is according to the providence of God, Who will reward you, and Who will never be outdone in generosity. I pray His blessings on you!

Rev. John A. McShane, S.S.J.  
St. Lucy's,  
Box 484,  
Houma, Louisiana.  
(If you are wondering why Father doesn't let the Sisters have his rectory, he doesn't have a rectory. He lives over the garage.—Ed.)



St. Joseph and Our Lord

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**CHICAGO FRIENDSHIP HOUSE**  
4233 S. Indiana Avenue  
Chicago 15, Ill.

**Canon Cardijn Inspires the Poorest**

IT'S BEEN QUITE A LENT!  
For a penitential season, we certainly have been showered with blessings!

Early in the Lenten season, we had a distinguished visitor in Our Town—Canon Cardijn. Forty years ago in Belgium, Canon Cardijn, then a young priest, founded the Jocists, a movement which today encompasses thousands of young workers in Belgium alone, as well as many thousands more in other countries, including the Young Christian Workers (YCW) in the United States.

**Canon Cardijn Dynamic**

**S**LIGHT IN BUILD, gray haired, walking with a cane, the Canon appeared too aged and frail to give an address to the hundreds of YCW members and their friends who crowded St. Gertrude's hall on Chicago's north side. But when he began to speak, his voice filled the large auditorium—without benefit of the public address system—and the love and warmth of this little man, his tender concern for young workers, the poor, the oppressed, shone forth.

"Today there are more and more young workers," he declared, "who are missionaries, who have that concept of their work as witnesses of the Church, a spirit of supernatural responsibility. Not only does one seek to save oneself, but also to save others.

"From this realization, these young workers are building a new working class . . . and so, a new society . . . and so, a new humanity which has respect for the most poor and humblest, not only respect for the rich or the educated. A new conception of Christianity—the one right conception of Christianity and human life!"

Friendship House has many good friends in the YCW. To them, to their fellow members throughout the world, and to Canon Cardijn, our congratulations and our prayers that the work may continue to flourish—ad multos annos.

\* \* \*

**WHICH BRINGS TO MIND**  
Monsignor Reynold Hillenbrand. Great and good friend of both YCW and Friendship House, Monsignor was again hospitalized last month in what, it is hoped, will be the last stage of his recovery from the automobile accident in which he was so seriously injured three years ago. We know you join us in praying that God will restore him soon to full strength and vigor.

**Invitation to Priests**

**I**F YOU HAVE NOT already made vacation plans, won't you consider spending the time with us, without cost to you, in the lovely Virginia countryside? At our farm in Burnley there is a chapel where you can say daily Mass, and a special little "Hermitage" reserved for priests. You can spend the days as you wish—in solitude, reading, walking in the country, or even engaging in conversation or recreation with the different apostolic laymen who will be spending some time at the farm.

The facilities we have to offer you are little enough in exchange for the privilege which

**Staff Retreat**  
DURING MARCH, the staff made their annual week's retreat at Childerley, 30 miles outside Chicago. Fr. John Egan, director of the Cana Conference in Chicago, was retreat master and gave us a wonderful series on being witnesses. Making the retreat along with the staff were the Lay Auxiliaries of the Missions' team which conducts Crossroads Center for foreign students at the University of Chicago and the staff of Blessed Martin Center.

As we spent the week meditating on being witnesses for Christ, we had right at hand examples of the matters Father Egan spoke of, in those who made the retreat possible:

Fr. Egan himself, already burdened with work, giving us a whole week of his time plus the work of readying the carefully prepared conferences; Johanna Donat, managing director of Childerley, and the Calvert Club of the University of Chicago, whose guests we are at the lovely Childerley Farm; Norma Ketchmark from South, Ind., and Dolores Meyers from Cincinnati, Ohio, who did all the cooking—and such wonderful meals we had!—the entire week. And such gaiety in the kitchen, following Tev's example.

When we arrived home from the week at Childerley, we found that at the House, too, our friends had been busy. John Cloak and Larry Pausback had washed the entire kitchen—walls, ceiling, floor—and if you've ever seen the big kitchen at Chicago Friendship House you know what an undertaking it was! Our cup runneth over.

\* \* \*

The Ladies' Sodality of our parish, St. Elizabeth's, is planning to have a Red Cross Home Nursing class here at Friendship House. We are glad when we can let groups use the House, although we are not always able to accommodate everyone who asks. It is one of the ways we can be of service to our neighbors, and of course we are particularly glad to be of service to the Sodality, among whose members we have so many good friends, such as Mrs. Irma Mayo, prefect of the Sodality, and Mrs. Pearl Chester, who is in charge of making arrangements for the class. Mrs. Chester is a "graduate" of last year's Interracial Summer School, which Friendship House held at Childerley. (Have you made your reservations yet for this year's School?—it will be August 9-16.)

—Mary Dolan

the Bishop of Richmond has granted us to have Mass said and the Blessed Sacrament reserved whenever there is a priest residing at the farm. Your little "hermitage," however, will be comfortable, and the meals which you will share with Friendship House staff workers, should be adequate and tasty, although simple.

If you are at all interested in the idea of spending part or all of your vacation with us please write to:

James Guinan or Charlie Slack  
St. Peter Claver Center  
814 7th St. S.W.  
Washington 4, D.C.

**CATHOLIC INTERRACIALIST**

# AROUND FRIEND

**FRIENDSHIP HOUSE OF HARLEM**

34 W. 135th St., Box 16

New York 37, New York

**Bl. Martin Farm Needs Paint**

OUT OF DOORS TODAY the streets are damp, drying at the edges, snow flurries down during the day. In the library, the furniture seems to have been arranged by a juggler: tables on tables on benches; the floor has a creamy, rejuvenated look, a special treatment given by Ed Conroy.

The children outside skip and run, hurling themselves at Pogon or Townley as they walk along. Or on chilly days they stay nearer the front doors of the apartment houses. This is a waiting time, a sort of indecision, a between-season. The year began, and the block went to work and play and worry and pray, but the expectancy of a settled season seems to hover now. It is between winter and spring, an aging timing preparing to bloom, even in the city where Nature cannot set its usual pattern that is visible all about. It is the time of Lent too, after the manifestation of Christ and during the growth-time of our little passiontides. This is one of the between-seasons spiritually (this can't be wrong because these occur so often) when the very aim of growing near the Resurrection makes it more evident in how many ways we fail. Third station.

**Apartments Kept Vacant**

A HOUSE. Or rather, a small apartment. So many people are feeling the pressure of a shortage. And the question of whether a 15% increase in rents will be allowed in June is now under consideration in the state legislature; until then the ceilings hold. But so, unfortunately to the point of panic for some people, do vacant apartments remain unrented, the owners waiting for the ceiling limit to be lifted so that they can charge more rent. This is not an unusual custom, one would possibly think; but when the need is so great, it would seem to invite pandemonium to lift ceilings during this critical time.

Housing planning on the city level is in something of a quandary re proposed housing projects. It seems as though we speak overmuch of housing, and we realize that difficult situations are not the result in general of malice. But the situation is grim and the reason is that as a city, New York has not looked ahead enough or looked about enough, even though New York has done a great deal and has an unusually heavy problem. It is everyone's interest and must be worked out together. Prayer is needed, but labor too.

Fr. Paul Francis—Day of Recollection

**P**RAYER IS, OF COURSE woven through lives that try to imitate Christ, and we are grateful to Father Paul Francis for the good day of Recollection at St. Walburga's Convent on February 22. There was a good

**FRIENDSHIP HOUSE OF HARLEM**

34 W. 135th St., Box 16

New York 37, New York

**Bl. Martin Farm Needs Paint**

crowd and we were told simply and directly of the importance of the Mass, the love of God and the love of Mary. Father is a neighbor to Friendship House, located at St. Charles Borromeo Church.

**Bl. Martin's Needs Paint**

**I**N THE SPRING our fancies turn. We started them turning early towards Blessed Martin Farm in Montgomery, N. Y., just to begin thought of what the Farm needs that will cost the least money for a full worthwhile summer. A big deal! One thing quite important for keeping the house is to give it a new coat. If anyone has access to a gallon or more of white paint or the cost of same, or time to help use it, we would be happy, very happy.

**Glue for Kids**

**S**OME KIND friend sweetly scrounged for the clubroom a half-used container of glue. It has a label from a 10c store on Fifth Ave., and pencilled beneath the words, "THROW OUT." So they did, and we have been given it, and it sticks very much like paste.

**No More Monday Nights**

**THIS MONTH ON PROGRAMS**

we sent out the important notice that Monday night programs are merging with the Thursday night meeting. The Volunteers will have their private meeting and then join those who come for the lectures at 8:30 in the library. One lovely thing about it is, that since the crowd is larger, more people will be singing Compline. Technique is somewhat better than a few months ago (Evelyn Davis if tortured on a rack might admit that there's a small improvement). But more remains to be done. Evelyn has been coaching us on Monday nights, and anyone interested in the chant is most welcome to attend.

**Men's Clothing Needed**

**T**HAT PEOPLE DO READ the paper is evidenced by quite a nice response to our plea for men's clothing, and we thank all. But the people who meet the people in the Clothing Room still have a small chant running through their heads that goes, "Come day, go day, God sends men's clothes today," so anyone having access to men's outer or inner clothing have here a constant opportunity to perform their works of real charity.

—Mary Ryan

**A NUN SAYS:**

"Two of our seniors have learned life-time lessons from their week's stay last summer. They are leaders here among the many girls."

**ATTEND A**

**FRIENDSHIP HOUSE**

**SUMMER SCHOOL**

Write to Any

Friendship House

(Address Above)

For Details



Third from left, Betty Schneider. Fourth from left, the interracial department of the Council. Betty has here what Nina Pollock calls her "pixie look which prevents

**U.S.F.H. Head Views**

(Continued from Page 1)  
public accommodations. This is highlighted in the lives of colored service men stationed at or near one of these cities, who suffer from a lack of recreational facilities.

**Prejudice in Auto Finance**

I didn't know the immediate answer to a question I received from an automobile dealer in Seattle. An American of Japanese descent, he has faced a number of discriminations in past years. The situation as it stands now is fairly good for him, but his business is in an area which is rapidly becoming Negro. Finance companies with whom he must deal are becoming more and more reluctant to deal with him, because of this fact. A man of principle, and sensitive to the problems of a minority, he does not want to give in to suggestions that he

**Laity Must Help in Liturgy**

By. Rev. Dennis J. Geaney,  
O.S.A.

**H**OW WILL POPE PIUS XII SHOCK us next? When we read in the paper about the Eucharistic fast being relaxed we looked at each other and said, "Can this be true?" Each act of the Pope is bolder than the previous. First the Encyclical on the Mystical Body, then on the liturgy, next the restoration of the Easter vigil, and now the mitigation of the fast and the evening Mass. It is hard to believe so much could be done in such a short space of time.

**More Vernacular**

What can we do to hasten the day when the liturgy of the Church, the Body's very life blood, will be the wellspring of Christian life? To make the treasures of the liturgy known and loved, to bring about the necessary reforms on a parochial level, to encourage the Pope to keep moving in the direction he is going, to help the Bishops see, for example, the need for more vernacular in our prayer and

# ENDSHIP HOUSES



**BLESSED MARTIN FRIENDSHIP HOUSE**  
3310 N. Williams Avenue  
Portland 12, Oregon

## Taverns in Negro Section Bar Negroes

### THE QUESTION OF THE MO-

MENT in Oregon (at least to us) is the Civil Rights Bill. The Oregon Committee for Equal Rights asked us to testify at the public hearing in the senate a few weeks ago. Ken Shue, head of our volunteer council, testified that ten taverns in an eight block area on Union Ave. would not serve Negroes and that several restaurants also discriminated. Since Union Ave. runs through an interracial neighborhood, this works a very real inconvenience on our Negro friends. It also, I think, answers the objections of those who say, "Why can't Negroes go to places in their own neighborhood?"—this is their neighborhood. Dr. Berryman of the University of Oregon spoke about the African and Indian exchange students who were discriminated against in Eugene, Oregon. He pointed out that these foreign students are here to learn democracy but that they are taught through experience that only white-skinned citizens receive democratic treatment.

### Life Threatened

**A**PATHY IS THE REACTION of the general public in discussing the bill. They think that such a law is not needed in Oregon. The fallacy of such an attitude can be shown by an incident two weeks ago in which a friend of ours was involved. The man, a Negro, was refused service in a nearby tavern. That same night he lived an anonymous telephone call threatening

his life. The caller told our friend that since he had "stepped out of line tonight" he would be dead within forty-eight hours. Needless to say our friend is still alive but justifiably angered by the threat. An incident like that points up the need for a law to insure the constitutional rights of all citizens.

### Pat and John Back

Otherwise life at the house in Portland goes on as usual. Happily Pat Delehanty has returned from Chicago to continue working with the children until her marriage May 2nd. John McCue from Delavan, Minnesota, has joined our staff and spends Saturday afternoons hawking the CI with a midwestern accent. The Communists gave away their paper outside our parish church one Sunday and we countered by selling ours the next.

**A** CRITICISM OCCASIONALLY HURLED at the lay apostolate is that the different groups don't get along amicably. That criticism could never be made in Portland. Every Saturday groups like Friendship House, House of Hospitality, Young Christian Workers, and Young Christian Students meet at the Cathedral to sing Mass together. It is a joy to give through the Eucharistic Sacrifice "special evidence to the faithful of our union among ourselves and with our divine Head." (Mystici Corporis Christi, Pius XII)

—Mary Lou Hennessy

### Ask for Mass of Day

**I**T IS OUR JOB to let the priest know that there are daily Mass goers who would like to avail themselves of the pure gold that can be mined from the rich variety of daily Masses. There are two ways of going about seeking a change. If you are to have a Mass said for a deceased person, unless it is some special occasion, you can tell the priest you prefer the Mass of the day. Second, anytime you get a chance tell him about your daily Missal and the lack of opportunity to use it. If enough people in the parish do this, you will see a change in the variety and color of the vestments. The priest wants to serve his flock but sometimes he is not aware of their needs. You must inform him with humility, prudence and charity.

### Ask for Easter Vigil

**D**O YOU WANT THE EASTER vigil? Ask your parish priest about it.

### Communion at Weddings

**I**DO NOT THINK priests fail in urging reception of Holy Communion. And one thing they can't do for the laity is to receive for them. Yet how often do you see people receive Holy Communion at a wedding Mass (other than the bridal party) or at a funeral? Why not? The fast? No! You see people go to

**ST. PETER CLAVER CENTER**  
814 7th St., S.W.  
Washington 4, D. C.  
Speaks on Right and Wrong Reasons  
To Fight Communism

Separate but Superior  
IT HAS BEEN THE PRACTICE of the staff of St. Peter Claver Center not to participate in any exclusively white arrangement in the nation's Capital. This includes the vast majority of restaurants, hotels and movie theatres.

We were pleased to hear that Rev. A. Powell Davies, Unitarian minister, recently asked his congregation not to frequent restaurants which refuse service to Negro Americans. He said that he would not frequent exclusive white facilities in the District. The local press gave generous space to Rev. Davies' stand and subsequent letters to the editor revealed that other Washingtonians are joining Rev. Davies in this protest.

### McCarthyism

**A**T ONE OF THE LARGEST and most prominent churches here we received permission to give out Catholic Interracialists after Sunday masses recently. Only one incident marred a very busy morning. One man accused our group of being Communist. He told JG in a threatening tone that Senator Joe McCarthy had been at that mass, implying that it would be too bad for us if the Senator should appear on the scene.

JG assured the gentleman that we would be happy to meet the Senator. He also told him that we were not Communists and that calling people Communists without sufficient proof is slander and an immoral act.

Coincidentally, the next Monday night forum was on "McCarthyism." A discussion was led by Bill Fitzgerald, long time volunteer of the Center and Assistant Professor at Mount St. Mary's College in Emmitsburg, Maryland.

Bill stated that there is common agreement these days on the danger of Communism. The real argument is in the means to

Communion at later Masses on Sunday. The answer is custom.

How to change? Whenever a Young Christian Worker marriage takes place in Chicago you will see a goodly number at the altar rail.

Many friends of Friendship House do likewise. When a group plans to go to Communion, no one feels that everyone is looking at anyone. Sometimes an invitation to receive Holy Communion with the bridal party is enclosed with the wedding invitation.

Likewise at funerals. Since YCW is for youth, there are not many funerals. However, when Charlotte Smith, (formerly of the YCW and an active Catholic Labor Alliance member) was buried her fellow workers in the apostolate received Holy Communion at her funeral Mass. There was no call to the chancery office afterwards warning officials of a new rite being introduced into the Church by lay people.

Subscribe to AMEN  
LASTLY, ABOUT THE VERNACULAR PROBLEM. Latin

be used to combat it. The reasons why a person is anti-Communist, he went on to say, are very closely related to how he will be anti-Communist.

Pope Pius XI's encyclical on Atheistic Communism outlines the reasons why a Christian must oppose Communism. The first reason for being anti-Communist is because its approach to life is founded on a fundamental philosophical error—materialism. The denial of the spiritual (God) is, therefore, anti-truth. Political repressiveness is another reason stated in the Pope's encyclical. The philosophy of Communism denies the freedom of the individual to form ideas and to act on them. Further, the idea of Communism is based on the necessity of force, the cult of power.

Mr. Fitzgerald pointed out that many people are anti-Communist because Communist groups or individuals are concerned about the maldistribution of wealth. Mr. Fitzgerald cited a professor at Georgetown Graduate School who said that this sense of moral protest which moved Karl Marx was valid and a good thing, although inconsistent with everything else he said, since, if everything is material, there is no basis for a moral protest.

Leo XIII in *Rerum Novarum* similarly criticized the unequal distribution of the world's goods. Bill very significantly pointed out that only  $\frac{1}{3}$  of the encyclical "Atheistic Communism" is a critical appraisal of Communism. The other, and much larger portion, is devoted to a positive program to combat Communism.

—Peggy Bevins

**MARSH'S MARKET**  
Quality Meat and Poultry  
7347 So. Halsted Street  
Chicago, Ill.



is a stumbling block to active and intelligent participation in the liturgy. The Holy Father has made most generous grants to countries asking to have their mother tongue used at least partially in the liturgy. The bishops of the country must ask for us. But the bishops are not going to ask for something the people are not interested in. To create and channel this desire The Vernacular Society was formed in 1948. The President of the Society is also the Chaplain of the Chicago Catholic Interracial Council. The leg work and the editing of the publication, AMEN, is done by Col. John K. Ross-Duggan. The Colonel, as he moves about the country enrolling bishops, priests, and lay people, is a living proof that the layman has status in a hierarchical church. If you think we should have our Baptisms, Churchings, Visitation of the Sick and numerous other blessings in English, you should join the Vernacular Society (1590 Green Bay Road, Highland Park, Ill.)

Pope Pius XII says in the encyclical on the Mystical Body, "Christ requires His members." Christ has a job for the laity to do in the very temple of God itself. Please God the friends of Friendship House will do their part.

Schneider. Fourth from left, Margaret Gar-  
department of the National Catholic Welfare  
ere what Nina Polcyn of St. Benet's Book-  
book which prevents a Carrie Nation effect."

## Views West & Southwest

move to a neighborhood where his clientele will be of a different hue. But, he asks, "What is Christian duty in this case?" I answered stumblingly that here is a concrete instance, where we see the need for what the Popes have talked about when they have said we must reform institutions. Questions like that are heartening, even though they remain unsatisfactorily answered.

Portland was home to me, for it was coming to a Friendship House. Seeing not so much the progress in race relations in Portland in the two years I've known it, as noting the growth of ideas in the minds of many people is a real encouragement. Finding a Christian Family group of sixty couples, a Y.C.W. a Y.C.S. and a House of Hos-

(Continued on Page 6)

## Help in Liturgical Reform

sacramental life—all this—you might say is the work of the priest.

**I**NDEED THE PRIEST HAS MORE to do with liturgical reform than an individual lay person. In fact he is a liturgist by profession, whereas the lay person's profession might be a housewife or grocer. While it is true that it is the priest's province, it is a tragic mistake to think that the laity cannot help effect many changes.

### Lenten Masses Loaded

Where does one begin? Where the pinch is felt the most, I am writing this on Ember Wednesday of Lent. This morning's Lenten Mass was loaded—the two lessons, the gospel, power-



Since the people do not use daily missals the priest might presume that they are indifferent to which Mass he says. On the other hand the people, seeing the priest is garbed in black practically every day, find no reason for bringing a daily missal to Mass. Thus a vicious circle is created and perpetuated.

How to break this circle? We start with the assumption that the priest wishes to serve his flock. Masses are said in black because the priest feels that the donor of the stipend wants a requiem Mass said whenever the Church calendar permits. (Most Mass intentions are for deceased relatives and friends.)

## U.S.F.H. Head Views West & Southwest

(Continued from Page 5)  
in Texas, all of which have sprung up in the last year, influenced perhaps in small ways by our being there, makes one's hopes soar. Perhaps here, where ideas seem to come to action fast, here is the place where soon life can be equally worthwhile or at least equal for all people.

### Portland Civil Rights

**YET OREGON STILL** doesn't have a Civil Rights law, and there are many discriminations in public accommodations. People of good will are working hard for one. The words of Archbishop Howard are an incentive in the work: "Both as Christians and as Americans, we must necessarily uphold the principles which concedes to everyone his inalienable rights. The Civil Rights Ordinance which prohibits discrimination in public places because of race, creed or color appears to be definitely concerned with essential human rights. It merits the approbation of all . . ."

### California

**THE INTERDEPENDENCE** of San Francisco, Los Angeles, Chicago with the South is obvious with even a cursory glance at statistics. Non-white populations of these cities are swelling. And Father Gaudette, pastor of Holy Family, a Negro parish in Natchez, Mississippi, can comment that his parishioners between the ages of eighteen and forty are in Chicago or California.

### Colored Heart of L. A.

The heart of Los Angeles is rapidly becoming a colored area, as whites move out to suburban areas to get away. Monsignor Dignan, Superintendent of Schools in the Archdiocese of Los Angeles, presented to me what was a novel point when he suggested that there might be some values in the movement of population outside the city. Non-white groups, not Catholic and probably not capable at this point of building churches and schools are coming into areas with large and beautiful plants. The logical work of the parish is to interest the people of the area in the Church, so we have in a sense a new type of missionary work, with all the problems of building already solved. At the same time, parishes being built in the suburbs are smaller, and that's good too.

### Respect Parents' Prejudices TO LOS ANGELES, I CREDIT

new angles in rationalization. On a previous visit, I can remember meeting for the first time a strong emphasis on a new kind of charity—charity to white property owners in your neighborhood, which would deny Negroes homes but would save whites from the unfounded fears of declining property values. This time, the emphasis, in a different context, was on the need to uphold family strength. "Surely, you wouldn't agree with teaching children things that would make them lose respect for their parent's opinion!"—Their prejudiced parents' opinions that all men are not equal. A strange turn in American living, that we should want to be upheld in continuing falsehood. Underneath it, I'm afraid, lies the value in dollars and cents of a dual housing market, and facile ways of money-making men to keep the status quo.

### San Antonio

Archbishop Lucey noted, at a talk at an Industrial Conference in San Antonio, that "if you are

in Texas, it is much better to be a foreigner than a native Texan of Mexican descent." Approximately sixty-five thousand Texans of his area leave yearly for jobs in other states, because their jobs are taken by Mexican workers who are brought in. While the wages of the imported workers are abysmally low (an average of twenty cents an hour, with supervisory wages higher to bring up the average) the Mexican worker is assured of Social Security, insisted on by the Federal and the Mexican government. This, the native Texan does not have.

### New Orleans

In New Orleans, I had the privilege of staying at Caritas House, an interracial venture, which protests segregation by its very way of life. Dr. Bertha Mugrauer and Mary Linda Hronnek of the group are living in a Negro neighborhood, taking full part in the parish of St. Joan of Arc, a Negro parish with the geographic area of white Mater Dolorosa parish. As Dr. Mugrauer puts it, they are chipping a hole in the wall of segregation so that others might come along and widen it.

### Negro Parishes Have Order Priests

**IN A TALK AT THE DIOCESE-SAN SEMINARY** in New Orleans, I was struck by the deep interest of the students; yet at the same time, I was conscious that I was asking them to broaden their interests to people who will not be a part of their responsibility in parish life. Or so they might see it, for the whole of Negro Catholic life is not under the diocesan priesthood, but under separate Negro parishes with priests of religious orders.

### Mississippi

The other side of the picture, I saw at St. Augustine's Seminary, in Bay St. Louis, Mississippi, where I talked to seminarians training for the Negro parishes. It seems tragic that conditions have been such as to make the dual set-up obligatory—tragic for the priest who takes an interest in Catholics living in the geographical area of his parish, but not of his parish, as a sort of extra-parochial function, knowing clearly that this is only a temporary arrangement, to be changed when the pressures of prejudice abates. More tragic for the parishioner, white or colored, who never realizes that this is not as it should be in the framework of Catholic parish life.

### Not Wait But Work

**I'VE OFTEN HEARD** of the real difference between Northern and Southern Negroes. I caught a note of this from a little girl from St. Mary's High School, Orleans Street, New Orleans. She had written a poem for a contest, the last two lines of which were

"And so we'll trust in Thee,  
dear Lord  
And wait for better times."

When I was asked for suggestions on it, you can probably imagine my response. It was "No—work for better times."

### Rehearsal of Natchez Slavery

**I ARRIVED IN NATCHEZ, MISSISSIPPI**, on the opening day of Pilgrimage Month. Each year, Natchez, "Where the Old South Still Lives," as the blurb say, sets aside a month for tourists. Old houses are polished up and the town puts on a front, for what the Negro gentleman who was kind enough to pick

me up at the station, wryly commented was a "rehearsal of slavery." Natchez capitalizes in an almost farcical fashion, on the supposed glory of slavery days. But its young people, particularly its Negro young people, are leaving fast, for places with at least the freedom to fight for rights.

### Learn to Read to Vote

**STRONG EMPHASIS** is being placed on gaining the vote in Holy Family parish. To this end, Elizabeth McGee and Betsy Mitchell of the Grail, who are teaching in the parish school, are conducting reading classes for adults. Stories are told of whites who are able to register without reading any uncomplicated paragraphs, and of insults and denial which Negroes face even when their reading is foolproof. Still, the number of Negroes voting in Natchez is increasing rapidly.

### "Think" Groups in Shreveport

**WHENEVER SITUATIONS** are very bad, it is said you

can usually find a small exceptional group working to rectify them. That seemed to me the case from a Catholic standpoint, in those parts of the South I touched. Nowhere was I more struck by this than in Shreveport, Louisiana, in a group of young Catholic businessmen who are working in what they call "Think" groups. The interracial situation comes in for a lot of thought, naturally. The goal that they see is—total integration.

### Tennessee

**A FOUR-HOUR STOP** in Memphis included a visit to the new Blessed Martin House which is in the process of being attractively painted and fixed up as a day nursery and a house of hospitality. It added the inspiration of seeing real charity in action, which Helen Caldwell Day is bringing to a forgotten area off Beale Street. More Helens would make life much more worth living for a lot of Americans.

### Kansas and Missouri

Then, in rapid order came St. Louis, where we ate in a restaurant in Union Station because it was the one downtown restaurant which would serve both Negro and white; Paola, Kansas, where a Catholic student group is facing up to the fact that things are not well in Paola; Kansas City where a Mayor's Commission on Human Relations has been organized in the past year; and Chicago, South Side, which seems more overcrowded than ever after the spaciousness of the West.

I returned, optimistic about the small but avid groups working for a more Christian society, warmed with pleasant memories of deep interest and kindnesses enroute, but with no town found, where democracy has its full share in the life of all, no city located, where a member of a minority group might not look at a Continental Bus Sign—and wonder. There is work to be done.

**BEHOLD HOW GOOD  
AND HOW PLEASANT  
IT IS FOR BRETHREN  
TO DWELL TOGETHER  
+ IN UNITY +**



Portland Friendship House discussion. Second from left, Claire Lareau Sixth from left, Pat Delehanty.

## 'Take Rights for Granted,' Japanese Tell Negroes

(Continued from Page 1)

get about being Negro and act naturally. "But some people ask me, 'How can we forget about being Negro when the whites remind us by their Jim Crow barriers?' Well, first of all we have to forget about 'race relations' and think of ourselves for a change. One student of mine in an essay explained it when he said he was tired of being a symbol for a whole race. 'I just want to be me,' he said. 'But how can I if they won't let me?' Well, I told him, and I tell you, that whites would be glad to let you be yourselves if you will only teach them how.

### Well-Meant Irritations

### "INSTEAD OF ASSERTING

**HIS EQUALITY**, the Negro ought to take his rights for granted, and this would help him to act naturally. My student in his essay was resentful of what he called 'Well-meant but irritating remarks' from whites, such as: 'I've always felt a deep sympathy toward your people,' and such like. Well, this is trivia and we shouldn't worry about it. Accept it as it's generally offered, well-meant. And don't expect too much from whites. Go along expecting four out of five to reject you, and one day you'll be delighted to find that the ratio is only three out of five."

Dr. Hayakawa said that preoccupation with trivia is a wasteful expense of emotional ener-

gies which tends to limit one's perspectives to the Negro world alone. "That is a Jim Crow of the mind and I wonder if it is slowing the removal of physical Jim Crow barriers?" he asked.

Pointing up what this attitude leads to, Dr. Hayakawa said that there were three Negro students in one of his classes who always sat together on one side of the room, in a self-imposed Jim Crow group. It wasn't mandatory, nobody asking or forcing them to do so. And, he said, their writings reflected their thinking. Their essays were all about Negro heroes.

### "ARE NEGROES SERIOUS-

**LY INTERESTED** in music," Dr. Hayakawa asked, "or do they go to concerts only when Marion Anderson is singing? Are they interested in sociology or only in the sociology of the Negro? Why, I know a Chinese professor who is an expert on the sociology of the Chinatowns of America—and that's all he ever talks about. Check our universities and you'll find that dissertations by Negro students are nearly always about Negro art, Negro music, Negro culture, Negro economics, Negro housing.

"To learn how to act naturally, to forget about being Negro, the Negro must develop a deeper compassion about something else. As an intellectual exercise he ought to study the problems

of some other minority group. For instance, he might study the history of the Irish under the oppression of the English." In this way, Dr. Hayakawa said, Negroes will realize that there is no Negro problem, or for that matter, no Japanese problem, but only one human problem.

### Porters Make More Than Teachers

### DIRECTING HIS REMARKS

**TO NEGRO STUDENTS**, the speaker said that they should "gambol, take a long chance, and train themselves for jobs that Negroes have never held before." He accused some older Negroes of advising younger people not to train for specialized jobs because they tell them that they'll just end up as Pullman porters. "Well, if a Negro student decides not to become an electrical engineer because he's afraid he can't get a job at it and will end up as a Pullman porter, most likely, through self-fulfilling prophecy, he will become a Pullman porter. But he needn't come crying to me about it, because Pullman porters make more money than English teachers."

Dr. Hayakawa concluded by saying that integration will not realize itself all at once, but only in a day-to-day working at it. "Let's fight no battles of yesterday," he said. "Forget the past, and don't become concerned with trivia. We must fulfill the prophecy of Democracy, which teaches equal rights."

## The "B" Writes Again

WHERE LOVE IS, GOD IS—  
Catherine DeHueck Doherty,  
The Bruce Publishing Co., Mil-  
waukee, 1953. \$2.25.

### IN THIS, HER LATEST BOOK

the author is especially concerned with the apostolate of the laity. The book is really a collection of meditations of a lay apostle, for the author truly is, being one of the foremost exponents of Catholic Action during the last twenty years since she founded Friendship House in Canada. These are not meditations that were born in the quiet of the cloister, but rather in the noise of the world. Meditations of a lay apostle in the thick of the fight, meditations that are concerned with the spiritual and social problems of the world today. Meditations that bring to mind questions like "Are we living up to our holy Faith without compromise in any way, economic, social, personal, national, and international? Are we trying to look at all problems of human life from God's point of view?"

The author points out that the greatest tragedy that can befall a person is not to be a saint, for in order to enter heaven we must all be saints, sooner or later. To sanctity, life, the key is love and the lock is sacrifice. They fit together, one with the other. How many of our problems today could be solved by love of God, thru love of neighbor which includes everyone everywhere!

In the first three chapters of the book Mrs. Doherty describes the tools that God has given the laity to work their way to heaven; the Ten Commandments, the Beatitudes, and the Counsels of Perfection. Each of these she breaks down into their natural order and goes on to explain them further. For example, when the author is writing about the first commandment: "I am the Lord thy God, thou shalt not have strange gods before

me," how many of us when we examine our conscience on this still think of the crude idols of bygone days and forget the idols that we bow down before today, those gods of success, of wealth, and of power?

MAN'S HUNGER FOR GOD takes a whole chapter. She says, "Above all, we, the Catholic laity, should remember that we are the hands, the feet, the eyes, and the ears of the priests. It is of the very essence of being lay people also to be Apostles of Christ." She goes on to say, "We live in the market place, and in it have our being, that same market place where today men hungry for God gather, hoping even for crumbs."

In a later chapter the author takes us through the year. June is the month dedicated to the Sacred Heart of Christ, and July the month of the Precious Blood. She compares modern man to a squirrel in a cage going around and around, from business to pleasure, and back to business. Action is his watchword or the question, "What are we going to do?" We forget the all-important question, "What are we going to be?" She goes on to say, "The answer to that question lies in man's remembering that he was made, first to be before God, then to do for God." Or as St. Paul says "Eat, sleep, and whatsoever you do, do for the glory of God."

### Fear Is Lack of Love

I like the way the author explains fear as a strange malady, a lack of love. All the fears of the world today—fears that shape our days and nights; fear of war; fear of sickness; of being hurt by our fellow men, our



Catherine de Hueck

## Poet Sings of Tropics and Harlem

SELECTED POEMS OF CLAUDE MCKAY (Bookman Associates, Inc.)—\$2.75.

I AM glad that this edition of Claude McKay's poems has been published. It has made me aware once again, in a very poignant way, of the special kind of genius which he possessed.

Evidently Claude McKay selected these poems for publication before he died, and since several of the poems were taken from his books, most of them long out of print, I hope that this little edition brings about a great new revival of his works.

In his introduction to the poems, John Dewey says . . . "words of comment are idle, and even words of praise have something of the quality of impertinence about them." That is somewhat the way I feel. I cannot write a critical analysis of these poems for my response to them is subjective. They evoke in me feelings of awe, compassion, shame and sorrow, and they re-affirm my belief in Claude McKay's greatness.

The book is divided into five sections . . . "Songs of Jamaica," "Baptism," "Americana," "Different Places" and "Amoroso." Because of the specific selec-

tions, and because poetry is such a personal medium of expression, I think that a complete picture of Claude McKay the man emerges. Claude shares with us the essence of his emotional experiences.

In "Songs of Jamaica" Claude is preoccupied with the gentle things of the land—the wind and the rain in the pines, the black-ribbed bluebell, the yellow mango,

And dewey dawns, and mystical blue skies  
In benediction over nun-like hills.

Certainly in these poems Claude gives a voice to the nostalgic yearnings of his people who have traded the lushness of the tropics and the "poinsettias red in warm December," for the cold loneliness of the north.

In reading the poems contained in "Baptism" I felt shame and sorrow and I found myself repeating like a litany my vow to fight with all the tools I possess the sins of injustice. It is in this section that we find Claude's most famous work . . . "If We Must Die." . . . This sonnet written in anger, is a militant command to the Negro to defend himself against his tormenter. . . .

"Like men we'll face the murderous, cowardly pack,  
Pressed to the wall, dying, but  
fighting back!"

And who could fail to be moved by the terrible picture evoked in "The Lynching":

brothers in Christ; fears of insecurity. Just the plain fear of living as well as dying. All these fears rob our lives of joy and gladness. All of this because, as Mrs. Doherty says, "We have forgotten how to love and we have forgotten that perfect love casts out all fears." She also points out that the time has come for us to stop being merely Sunday Catholics. Lukewarmness has led millions into the arms of Satan, who today masquerades under the Sickle and Hammer. We must become everyday Catholics, to put our faith into practice to restore the world to Him who created and owns it. And the author warns, "If we Catholics of the world do not begin again, the world is doomed. And our immortal souls!"

### No Compromise

OF CATHOLIC ACTION, SHE WRITES of the connection between Catholic Action and Mary's concern for our salvation. Catholic Action demands of its followers and apostles the living of a life that is rooted in reason, illuminated by faith, and directed by a will toward living and integrating that faith, completely without compromise in all our everyday activities, business, home life, school life, and in all the market places of the world. Catholic Action must not be anti-anybody or any thing, except sin. Today Catholics are anti-many things, but especially anti-Communist. And she asks the question, "How can Catholics be anti-anybody, for are we not our brother's keeper?" She says, "We have not only the duty of feeding and clothing his body, but much deeper that of feeding his soul, his heart, and his mind, of giving him those spiritual truths so that he may drink the fullness of that truth that is a free gift to us from God."

What I got out of the book was that it was time for us Catholics to stop and take stock of ourselves, and then to begin again to become pro-Christ, pro-love. We have to begin to live our Christianity. We should always remember our motto of the Lay Apostolate, "WHERE LOVE IS, GOD IS."

By John F. McCue

"Day dawned, and soon the mixed crowds came to view  
The ghastly body swaying in the sun."

What man could fail to have compassion when Claude writes in "The Negro's Tragedy"

"It is the Negro's tragedy I feel

Which binds me like a heavy iron chain,

It is the Negro's wounds I want to heal

Because I know the keenness of his pain.

Only a thorn-crowned Negro and no white

Can penetrate into the Negro's ken,

Or feel the thickness of the shroud of night

Which hides and buries him from other men."

With simplicity and directness, unburdened by symbolism, Claude speaks to us, and the heart which does not respond must indeed be prejudiced and cold.

In "Americana," Claude captures the essence of New York and Harlem, and the wonder and the loneliness he felt there. In "Different Places" we find him enchanted by the pageantry and the beauty of Barcelona. In St. Isaac's Cathedral in Petrograd,

## Much Negro History in Gay Book

THE FIRST BOOK OF NEGROES by Langston Hughes, illustrated by Ursula Koering—Franklin Watts Inc. 1952—\$1.75.

THIS IS ONE OF A SERIES of highly recommended "First Books" about the world and its people. Langston Hughes was a happy choice to do the story of the Negro, and traces of his poetic insight appear frequently.

Terry, a small boy in Harlem, learns from his parents and grandparents the history of his race and comes to love its rich

Bl. Martin de Porres



THE MAN ON A DONKEY, by H. F. M. Prescott—pub. by Macmillan—\$5.

FOR several reasons The Man

On A Donkey is a most interesting work of fiction. It is unusual to find in contemporary English literature the use of the medieval chronicle form. We are delighted to find ourselves in the same simplicity of atmosphere that was used by the Chroniclers in recording the Crusades. The story flows along easily so that the reader is readily able to keep abreast of the development of events and characters although, in true chronicle fashion, the author moves from people to events with no more warning at times than a chapter heading. This adds to the charm and authenticity of the style. The powerful use of the unseen is found in the Main Character whom we never meet, but whom we constantly seek with Malle the servingwoman. He appears and reappears, sometimes as the Person whom she is seeking, other times as the Person who has just left, leaving as testimony a fish and bread on the table of a vast dining hall. We find ourselves intrigued more and more with this mysterious Character whom we are never to see. We read to the end of the chronicle and, when Malle sets her paper boats to sail,

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store of achievement, song and legend. Later, when he visits the South, he is saddened by Jim Crow practices. But he is comforted by his father who tells him "... our country has many problems still to solve but America is young, strong and beautiful. Here all of us are part of a democracy."

The book is most attractive with large brown print and many pictures in color. There is a wealth of historical information included. Short biographies or drawings show many famous Negroes from Blessed Martin de Porres to Harriet Tubman to Jackie Robinson. Children in the nine to twelve age group will find THE FIRST BOOK OF NEGROES interesting and thought-provoking. (I gave it to several boys and girls to read and they were unanimous in their enthusiastic comments.) And grownups could read it to young children with benefit and pleasure on both sides.

—Monica Durkin

boats fashioned from the pages of a priceless Psalter, we see on one HOMO FACTUS EST, we realize that we, too, shall find Him only if, like Malle, we are willing to appear foolish and seek Him in strange places.

In the characters that really do move across the pages the author has drawn six universal types: The Nun, the Married Man (layman), the Married Woman, the Bachelor, the Priest, and the Single Woman. In creating these types the author has achieved a real triumph, for she has written about a long ago period and has created characters that have a vivid and piercing message for modern society. You may disagree with me after you have read the book, but I will challenge you to read it carefully and then, if you can, disprove the claim, I shall make in this review.

Christabel Cowper, the Prior-ess, is the woman who enters religion for very practical reasons but without any intention of surrendering her will. Her purpose, in that long ago period, was to ease the burden of giving a dowry with a daughter whose plainness held no hope for an advantageous marriage. Early in her convent life she has a glimpse of human love offered to her, but her practical mind rejects this brief moment of unselfishness and she pursues her intent, always under the delusion that she is glorifying God by the sacrifice of her life. It is not difficult as we read on, to draw comparisons to nuns who give no evidence of a true religious vocation and who, after many years of convent life, do not hesitate to shock and scandalize the children in their classrooms with their outbursts of temper, their lack of patience, their refusal to accept the problem child as a part of their task.

In his Biographical Notes found at the end of the book I believe that Max Eastman sins by omission. No place do I find any mention of Claude's conversion to Catholicism. Claude became a Catholic five years before his death because he was intellectually convinced that it was the true Church and because God gave him the gift of faith. An event as important as that should certainly not be omitted from his biography. As Mr. Eastman says, Claude was ironic and often laughed at his friend's frailties. I am sure at this moment Claude is amused at this senseless foible on the part of Max Eastman.

Thomas, Lord Darcy, is the married man of that period and of this. Times have changed very little as to the value of the enlightened layman in society. He is an excellent father and husband, but he does not fulfill his role of leader to family and community when it is a question of politics and religion. These two are always closely intertwined because men live in an active world and the moral val-

(Continued on Page 8)

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## Southern Priests Lead to Justice

NEW ORLEANS, LA.—At a time when white New Orleans is getting poised for its annual Mardi Gras, with all attention, money, talent and social position focused on this two-week carnival, the city's theme and seemingly its reason for being . . . a stranger in their midst chooses to write about so unthinkable subject as race relations.

The people here say you can get away with murder in Mardi Gras because it is a time when all New Orleans forgets all, and no one is thinking of unpleasant things. So, perhaps it is also a safe time to bring up the Negro-white subject, even though one knows that being from so northern a country as Minnesota (even southern Minnesota) is an indictment.

A person visiting California from other parts can complain about the fog and get away with it. When in Boston, one feels one can even raise one's voice against the Beans and Back Bay. But in the south, the person "not from this part of the country, are you" feels like he's walking on eggs.

**Gently Now . . . Go Softly**  
THIS TENDERNESS on the part of Southerners concerning Negro-white relations has led, I think, to a very dangerous tendency among those accidentally born north of here. If they talk about the South at all, they feel that it is imperative to take the optimistic approach to ferret out items of good news, to encourage and coddle our Southern neighbor and Catholic.

Well, I have been in the South for three months looking for good news, and now that it is time to write, I must confess that I find little good news.

### Tampa—White Town

A sign in the front of all Tampa streetcars and buses tells Negroes to seat from the rear, white from the front and, according to a Negro dishwasher I worked with there, the law is strictly enforced. Also she told me Negroes have their own restaurants and movie theatres . . . no sections marked off for them in white downtown.

As long as I daily attended the downtown parish, I never saw a Negro there, and someone told me they don't have any trouble, the Negroes "just never" go into a white church.

Except for their dishwasher and porter jobs, Negroes don't seem to venture much out of their "Scrub" neighborhood of unpainted frame shacks at all, so well do they know their place.

The new public housing project houses Negroes on one side of the street, and poor Spanish speaking people on the other.

### Southerners Look Inside

I arrived in New Orleans on a note of good news. An Institute was in progress at Loyola University of the South sponsored by the state Knights of Columbus.

It was inspired by two Jesuits who are making themselves quite notorious in these parts. Fr. Fichter, the sociologist who shocked American Catholic complacency with his study of "Southern Parish"; and Fr. Twomey whose night classes on Labor were the first step in Loyola integration.

I saw gathered together during these three days just about every priest and layman in the state who has seen the growth of secularism, the away-from-Christism, of the times and who is willing to stick out his neck

to bring Christ back into daily life.

The group cast a critical eye on our Catholic acceptance of unChristian educational practices, training of youth, home life, business life . . . and, most interesting to me, the effect of America's brand of racial prejudice upon the Catholic mind.

It was inspiring to see Southern priests and lay people facing the prejudice so deeply bred into their culture, some for apparently the first time, and coming up with the real answers.

However, at the very end I felt my enthusiasm drop. When it came to boiling down their new-found theories of Christian life, they seemed to lack understanding of how to put them into practice. I came away with the feeling that talk is good, but people must begin to do the things they talk about.

### Priests Leading Here

Sometimes in the northern cities you find lay groups impatiently pulling ahead of the clergy, in their enthusiasm to see the great body of Catholics catch up with the Church's social teachings. But here one gets the first impression that a handful of clergy are way out in front of their flock who lag apathetically behind.

In the North, that supposed Mecca for the Negro, one can sit and stew and wait for years to hear from the pulpit the clear pronouncement of Christian principle that would rule out prejudice beyond any Catholic's prejudice . . . and never hear it.

But right here in the "Southern Parish," which Fr. Fichter's study has made the symbol of American parish mediocrity, I heard my first great sermon, directed to prejudiced Catholics. And from a native Southern priest, who could speak of "our" prejudice which has had its wounding effect upon all Catholics and all people of the world.

### Southerners Begin To Talk

Southerners will accuse a "Yankee," and often justly, of not trying to understand them, of making snap judgments founded upon superficial differences between the northern and southern way of doing things.

During three years of work in Washington, D. C. Friendship House, I tolerated Southerners saying to me, "You mean well, but you don't understand the problem because you don't know the South."

I recognized it as a half truth

### Man On a Donkey

(Continued from Page 7)  
ues of political action have lasting influence on home and society. When the king divorces Catherine, he protests only in the silence of the night and to his loyal wife. He is a parallel of the modern layman who knows very well his duty, but will not risk worldly advancement or political recognition for anything so risky as God's Will.

He alibis his actions subconsciously by concern for the welfare of his family, but his clear recognition of what is right and wrong show all too well how the will to do good can be subtly undermined by worldly considerations. The lesson is as penetrating today as it was for that faraway period.

Julian Savage, the married woman, is a type all too often found in all periods of society. She is the married woman who fails in her primary role which is the shaping of a home life that is truly Christian and in which all members receive the

## Urban League Reports Defense Contractors in St. Louis Reject Negroes

### Negro Schools Have Third of Children—Tenth of School Budget

By James Kulp

#### ST. LOUIS, MISSOURI—

"Islands of complete denial" of employment were pointed out by the Urban League in its annual report for 1952. Progress in human relations did not equal that in 1951. Some improvement has come about in the employment situation but 10 of the larger plants holding defense contracts refused to accept Negroes, and local public utility companies and department stores continued a restricted pattern in employing Negroes. Out of 16,000 persons employed by public utilities, only 554 are Negroes



Lumen Christi

at least, because I didn't know the South. So, at last, I came to the South, in order to know it. And I have not gone up to Southerners, white or colored, with pad and pencil in hand and asked,

"Now what about this stupid segregation on streetcars? When are you going to integrate your schools?"

Instead I have begun to work with them, not to pry into their affairs, but simply to make a living. Behind a counter, listening to customers, listening to Negro dishwashers and porters, to white cooks and waitresses, delivery men, taxi-drivers, in hopes of arriving at a true understanding of the South. Won't claim to know what all Southerners think and feel—but I know from their own actions and out of their own mouths, what many of them think and feel.

—Betty Delaney

support and encouragement that can come only from the woman. She realizes her vocation of marriage in spite of social handicaps in her youth, but refuses to value what is hers and keeps dreaming wistfully of her childlike love for Robin Aske who

never did have the courage or enterprise to claim her as his true help mate. So she suffers a fine husband to offer love and devotion of exceptional delicacy and quality without ever recognizing this gift for what it really is. She is the medieval Madame Bovary and we find all too many of her today in our modern society.

Robert Aske, Squire, is the single man in the society of that day and this. Blinded of one eye in early youth, this handicap symbolizes his half way pattern of living. He half heartedly

grounds owned and operated by the city during the summer of 1952, only nine accepted Negroes on a democratic basis. Three municipal community centers the Urban League regarded as white centers, and Negroes were denied the access to eighteen city parks.

#### Hospitals Segregated

**THE HIGH ILLNESS AND DEATH RATE** of the Negro in St. Louis, the report said, is a result in part from community indifference and ignorance and from the lack of health facilities available. Of 34 private hospitals in St. Louis, only nine (including hospitals for children and polio cases) provide hospital beds to Negroes. Of 29 general hospitals in the area, 16 admit Negroes—and in nine of these, Negroes are segregated. Actually, the report said, 340 regular private hospital beds are available to serve a Negro population of about 20,000, or one private bed for every 540 Negroes. The rate for whites is one bed to every 119. The one municipal hospital assigned to Negroes is seriously overcrowded; it has to house tuberculars, psychopaths, cancer and other chronically ill cases requiring long time care.

Meanwhile, it is reported that hearings are being held in the state capitol on a bill introduced by Senator Robert Pentland of St. Louis, which would make it illegal for employers and unions to discriminate against anyone applying for or holding a job because of race, creed, or national origin. Enforcement would be by a state commission of five men, empowered to investigate complaints of unlawful employment practices.

(Missouri voters—write your state senator to uphold Sen. Pentland's bill.—Ed.)

besmeared by the man thus endowed. There is a powerful lesson for the modern day priests who are so overwhelmed with adulation because of their high vocation that they fail to practice the humility of the First Priest in Whose Steps they are privileged to follow.

Malle, the Serving Woman, can well be called the prototype of the single woman in society of any period, too readily ridiculed if her frustrated hopes of home and family are properly sublimated as she accepts from God's Hands this cross and fills her empty life with work for God in the persons of his children and unfortunates. She is indeed the madwoman of all periods and her efforts, be they ever so good, will too often bring upon her the good natured contempt of her companions and contemporaries. Granted that Malle is a bit dull witted, she never lacks insight when she seeks God for she keeps her mind fixed on the one true purpose in life. There is a real lesson for all single women here—those who are fanatic are rebuked by Malle's gentleness and utter lack of pretension and those who are embittered will learn to relax as they see how completely she fulfills the primary purpose of living. She does indeed seek singleheartedly and her search is richly rewarded. There is a "Madwoman of Chaillet" touch in this character that is in delightful contrast to the rest of the story. Wisdom in folly is a very real message of this book and it is a message that had its first source in the life of "The Man On A Donkey."

—Angela de Gagne

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